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I know so well
Would be a lonely kind of life, just an empty
sort of shell;
About all that I'm askin' at the closing of the
day,
Is a chance to do my livin' in a friendly sort
of way.*

NEW ENGLAND

Masonic Craftsman

ALFRED HAMPDEN MOORHOUSE, *Editor*

27 Beach Street, Boston 11, Mass. Telephone HA-6-6690

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CHURCH Two important religious conferences in Europe recently made history and one commentary on that of London and the Anglican communion is an interesting sidelight on its generally solemn proceedings:

The Lambeth Conference publishes no Hansard, nor does it even issue, at any time after the close of its proceedings, an official report of its discussions. Future generations, however, may possibly learn a little of what went on behind the curtain if some member follows the example of the late Bishop Henson. In the second volume of his memoirs he puts on record, in an entirely unbowdlerised fashion, several entries he made in his diary during the conferences of 1920 and 1930. "The bishops," he remarks one day, "are for the most part timorous creatures." Once "the whole morning was wasted over a silly report" which bores him stiff, so that he counts the days "till this precious conference is over." The sermon of one of his colleagues "started well but ended rather in bathos." Another bishop "had something useful to say and said it in his worst manner." A certain committee "reached the dangerous mood of idolatry (i.e., worshipping the work of its own hands)" and "was resentful of any suggestion that the idol was imperfect." Dr. Henson mentions a proposal offered by himself that the conference's report on "Youth" should be entitled "Childhood, by Second Childhood," but adds that this proposal was not well taken and he did not press it.

The Scottish bishops, Dr. Henson declares, "count for nothing" and the Welsh "have hardly uttered a word." But it is the Americans that are the targets of his keenest shafts. They are too jocose and declamatory. "I suppose," he comments, "they talk like that among themselves." He describes one of them as "a born comedian" who "said many funny things, but most of his hearers were startled by such buffoonery indulged in before such an audience."

EVENT The Grand Master of Masons in Massachusetts had the good fortune last year to attend a British Masonic function which is always unique. Our English brethren, famous for the manner in which their ceremonials are conducted are particularly impressive when it comes to the installation of a new Grand Master and it is with pleasure we present herewith the words of Most Worshipful Brother Roger Keith to the women of

the Eastern Star at a meeting of that organization recently.

"I am going to say a few words about a very pleasant experience I had March 23rd in England. Probably most of you have seen in the papers that the Grand Lodge of Massachusetts was represented at the Grand Lodge of England when the Duke of Devonshire was installed as Grand Master. It was in a room that seated about 8500 persons, with beautiful gold doors, two or more balconies filled with peers of the realm and members of the upper houses and the floor completely filled with officers of the Masonic Lodges, and up in the center of the East was an enormous carpet of red. We came in from the other end. The Deputy Grand Master was seated in a beautiful gold chair and it was announced after the Grand Lodge was seated that the Grand Lodge of Massachusetts, by its Grand Master and Deputy, was present. There was a fanfare of trumpets and we walked through the whole length of Masters and English Masons and were welcomed by the Deputy Grand Master. All the foreign delegations were received. There were four from the United States, the Grand Lodge of Ireland, of Scotland, and France and the Netherlands. Then it was announced that a committee would be announced to escort the King. We had expected that the King would do the Installation. He had installed his own brother, the Duke of Kent in '39. When it was announced that the King would be received the committee went out and the King stood at the top of a flight of stairs with a red carpet. He stood there alone with just his Masonic Workman's Apron and his Badge. A fanfare of trumpets was played at the other end of the hall and they sang the National Anthem and gave him a wonderful ovation. He is a Past Grand Master of the Grand Lodge of Scotland and was Grand Master at the time of his brother's abdication. He had to give it up then because he could not hold that office when he became King of England. It was one of the most touching and thrilling moments I have ever experienced, tingles went down my spine and tears came to my eyes—to see this man standing alone, in simple dress, receiving the honors of the convention just as any man would in his own Lodge. He was a Mason, on a level with every other Mason in the place, no royalty, no position over any other man there. You could not help but sense the feeling of the English public who trust their King. They feel about him as we do about the Flag, their symbol of what the English nation has stood for. He came up to the East and was welcomed by the Deputy Grand Master, then took the Grand Master's chair and every man was seated and the Deputy Grand Master dropped into his chair. Then the Duke of Devonshire, a man about 52 years

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Alfred Hampden Moorhouse, Editor and Publisher

old, was brought in with a fanfare of trumpets. The King welcomed him and installed him just as the Masons and as I imagine the Eastern Star would. He made a nice little speech, told about what Masonry in England stands for and then the representatives of the Grand Lodge of Massachusetts, the Grand Master of Ireland and the Grand Master of Scotland and the representatives of the Grand Lodge of Sweden spoke. I spoke for two or three minutes. I said it was a high honor to have the opportunity to represent the Grand Lodge of Massachusetts in the Grand Lodge of England. The King said "I appreciate what you have said." He was quick enough to do so. I had made some allusions to what the nations stood for in both countries. We had a very pleasant conversation later. He is a regular fellow and takes his Masonry seriously as we do in this country

WHAT CAN I DO

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"What can I do for my Lodge? My Lodge has done so much for me. She has given me Light, provided me with opportunities to make friends, taught me a new philosophy—I would like to do something for my Lodge."

So some brethren say to themselves; so every brother might well speak to himself. And none need speak in vain; for those who do not know the answers, a few are here suggested.

The first, easiest and best task which any brother may do for his Lodge is to attend its communications, and come on time. A poorly attended Lodge meeting is far less apt to inspire officers, visitors or members, than one in which the room is comfortably filled. He who comes to Lodge gets from the meeting not only whatever he may take home with him from fellowship with others, but also the comforting inner feeling that by his mere presence he has given others something of himself.

The brother who feels that he owes a debt to his Lodge may ask for committee work—and no Worshipful Master but will be glad to provide the opportunities. There are many committees on which brethren may serve: committees on petitions; committee on the sick; committees on examination of visitors; "glad hand" committee, if the Lodge pleasantly so names its reception or visitors committee; committees on entertainment, outings, special evenings, and so on.

Not all committees offer opportunities to every brother. Unless the Master is confident a brother is well instructed in his ritual, tactful, pleasant and provided with a certain amount of Masonic common sense, he is not apt to put him on a committee to examine visitors. Which brings immediately to the fore, as a means of serving a Lodge, a diligent study of the ritual.

A brother who knows his ritual well will not only be put on committees to examine visitors, but will be considered when a new officer is to be chosen, either by appointment or election. He may, and probably will, get a chance now and then to take part in a degree,

and just as you do in the Eastern Star. It was a great honor to be at this meeting and see the Installation service because in England the Grand Master is elected to serve for many years—the Duke of Connaught had served many years and was in his eightieth year when he died, King Edward served for about thirty years. So the opportunity to see an Installation of a Grand Master in the English Grand Lodge is very rare. It has occurred three times in the last ten years. When we got outside the main hall we were told we would have an opportunity to meet the King and we went upstairs into a room where the King received us in his gold lace and his attendants in waiting with formal courtesy, and it was a very pleasant experience. I met ten or fifteen men in this room who had been here in Massachusetts for our 200th Anniversary in '33. . . ."

Knowing ritual well also opens the door to that important work of instructing initiates as they pass through the degrees, and coaching those who are to confer degrees.

Whether or no a brother be appointed on the Committee on the Sick, he can visit those confined to their homes through illness. It is true that visiting the sick is not usually considered among the most pleasant assignments; but that is so only for him who has not tried it. It brings its own reward: the pleased surprise, the gratitude, the pleasure the visited almost invariably exhibit, are payment indeed. Every visit to the sick "sells" the Fraternity to the family of one who is under the doctor's care, and adds to the reputation of the Order in the minds of those not members.

The Golden Rule was written as much for Masons as for those who have not had the blessings of the Craft: he who visits is apt to be visited when he is in need of cheer and counsel in an illness.

And he who visits the sick helps his Lodge by making her dearer in the heart of another member.

Has the Lodge a Fellowcraft Team or Club? Many Lodges receive the devoted services of brethren, called together at first merely to assist in the second section of the Master Mason degree. Often this organization develops into a real adjunct to Lodge life, putting on entertainments, acting as a reception committee on "big nights", turning out for funerals and so on. He who would serve his Mother Lodge can hardly make a better beginning than volunteering for this organization.

To help the Lodge, be a part of it, not just an on-looker. Many matters come up in Lodge for discussion prior to action. Informed brethren speak on these matters. The uninformed usually keep silent. But why be uninformed? Any man with mind enough to accept the lessons of Freemasonry has plenty to form an opinion on almost any question. Many a brother with a well-formed opinion and good reasons for having it, sits silent in his seat because he is shy, or thinks "Oh, they

won't pay any attention to *me!*" He is wrong. The brethren want to hear, and are entitled to hear, from any brother who feels strongly on one side or another of any question. He who takes part in discussions, offers his ideas, tries to clarify a situation, is helpful. General discussion of any question is interesting to the vast majority of Lodge members—questions settled out of hand by vote without discussion because every one is "too shy" are seldom well settled.

It is not given to all brethren to learn ritual or to discuss matters on the floor. But because a man is more or less tongue-tied by nature, or unable to express himself well because of lack of education or practice, by no means shuts him out of Lodge activities.

Has the Lodge a Tiler who is bent beneath the weight of years? It is the Tiler's job to see that the room is well arranged, that aprons are ready, that the ink is in the ink well and the visitor's pen clean, that the Master's pedestal, gavel and accessories are ready for him, that the officers' jewels and aprons are in place and so on. Never the old Tiler but will welcome a little help in getting ready, and cleaning up afterwards, and he who helps that official helps the Lodge as much as if he were himself the Tiler.

A case in point; in a middle western Lodge sufficiently far north to meet often when the mercury is below zero, an elderly Tiler told an incoming Master he could not longer serve the Lodge. "I'm old, and the rheumatism is in my back! I can do everything but attend to the stoves, but I can't carry up coal or take out ashes any more—I'm sorry."

The Master put the problem before the Lodge. Half a dozen younger brethren volunteered. The old Tiler still has his job (which he loves—*why* a Tiler loves to tile is one of those mysteries only Tilers know!) and the brethren who carry the coal and empty the ashes have a personal interest in the Lodge, simply because they are rendering a Masonic service to Lodge and Tiler alike.

Has a brother some special skill? Is he good at carpentry, singing, detail work, mathematics? It makes little difference what the special aptitude may be, the Lodge can probably use it. A great city Lodge in a central Temple will have no need of the tool-skill of the carpenter, but may be more than happy to have a volunteer singer. The bookkeeper or accountant will usually find the Finance Committee glad of his service for a yearly audit of books of Treasurer and Secretary, and the small Lodge with little money can usually find furniture which needs repairing, or the need of a new Altar, or a glass case in which to keep mementoes of the past.

A certain Lodge had its hall destroyed by fire. The building remained but the room was wrecked. When the room was rebuilt a brother who had never had a chance to use his talents for his Lodge was asked if he could make some special lamp shades for the new electric lights. An artist, the brother could and did, and now this Lodge has a dozen lamps about its room, shining behind glass panels on which are painted the em-

blems of the degrees—painted beautifully and skillfully—without money and without price save as they brought the painter the rich reward of service rendered for the love of the rendition.

The brother with a car can render his Lodge a great service by using it for the Lodge on Lodge nights. Few Lodges are so fortunate as to have no member too old, or too feeble, to come unless transportation is furnished. He who is willing to play chauffeur for some elderly brother will not only serve his Lodge, but please the brother who would like to come but cannot easily do so for physical reasons.

A western Lodge makes two outings regular features of its summer program. One of these is for the brethren only, the other for the members and their families. Two brethren of this Lodge are jealous of a prerogative which has become theirs through many years; they attend to the refreshments. Neither brother can speak in Lodge; neither has ever felt the urge for office, and, indeed, neither has the ability so to serve. But both of them know food, and both are strong and willing workers. They go to the picnic grounds early, and when the brethren, or brethren and families, arrive there is coffee ready on an open fire, perhaps a big piece of meat barbecuing, tables are ready, knives and forks and spoons and cups and paper plates and napkins are in place, and everything prepared for the feast which is a part of the program. Small service and humble, perhaps, but great service in that it provides many with a day of ease and pleasure.

A well known Masonic speaker was to appear at a certain Lodge for a celebration. He came early and was introduced to every one present. "I am sorry Brothers Smith, Jones and Brown are not up here—they wanted to meet you, but they are down in the kitchen getting the oysters ready."

The speaker insisted on going to the kitchen. There he found not only Smith, Jones and Brown, but Robinson, Green and White, all patting up oysters for frying, to feed four hundred guests! Six brethren had given up of their chance to hear the speaker and take part in the festivities upstairs, that the Lodge be a good host. If the speaker was not inspired by such devotion, he failed to grasp what was set before him.

There are brethren in every Lodge well equipped by nature and opportunity to render a great service, in preparing and delivering addresses. Not to all is it given to understand the art of selecting a subject, looking it up in many books, picking out the salient points and building them into a speech. But there are always a few who can. Those who can and do, serve their Lodge. Those who hide their lights under bushels and let the other brother do it, never know the joy of service which is the greater in proportion to the amount of effort required to prepare.

The average brother is hungry, whether he knows it or not, for information about Masonry. Freemasonry has a story which is all romance; which has had great chapters in war and high moments in history. In the formation of this country Masonry played a tremendous

part. The facts are all obtainable from books. The symbolism of Freemasonry, and the times and places from whence it came, are never ending sources of talks. Our customs and our language are both well-springs for interesting addresses. If a brother has the ability to think on his feet, let him give some thought and time to some of these ideas and electrify and please his Lodge by a contribution to its mental welfare and uplift.

A gardener made it his business to see that at every meeting there was a flower in vase at the stations of Master and Wardens. A dealer in books undertook to present a volume dealing with Masonry to every candidate raised. A physician offered to attend any ill member of the Lodge not amply able to pay his own doctor. A tobacconist gives annually ten boxes of cigars for Lodge use at annual meeting and at special events. A decorator "did over" the Lodge room at cost of materials. An electrician presented a Lodge with a new

WHAT TO TELL YOUR WIFE

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Following is an extract from a pathetic letter to the editor of these pages:

"By the sacrifice of the money we had laid aside for a vacation, my husband was enabled to apply for the degrees of Freemasonry. I was heartily in favor, having heard only good of the organization. We are, I think, a devoted couple; married twelve years, and have always shared our every thought and interest. But now there is a barrier between us; from every meeting, from all his 'instruction' engagements, he has returned to me absolutely silent. He says he can tell me nothing. And so I have developed a dislike for the organization with all its secrecy, which feeling I know must be wrong, and yet I cannot help it . . . can you give me a truer perspective?"

How many wives have such feelings? How many brethren have so enlarged on the secrecy enjoined on Freemasons regarding certain matters, that to them any word spoken of Freemasonry is a violation of the obligation? How much harm has been done the Fraternity by brethren not knowing that much which is beautiful and sacred in Freemasonry, while private, is not secret?

These pages cannot answer such questions. But they can suggest that there is much that may be told to wife or mother or father or friend—told to the glory and the help of the Ancient Craft with no violation of the solemn pledge sacredly to keep secret that which is secret.

The Grand Lodge of New Jersey—among many others—phrases the essentials of secrecy in a succinct paragraph in her list of the Landmarks. They read:

"The Legend of the Third Degree, the means of recognition, the methods of conferring degrees, the obligations of those degrees, and the ballot of every brother are, and must continue to be, inviolably secret."

These matters are recognized the world over as the essence of Freemasonry, belonging to Freemasons and only to Freemasons. But there is not therein a line or

"neon-sign" Letter G. And so the catalog might run on for pages. There are tasks to do, materials to give, opportunities to accept, in every Lodge. All that is needed is the understanding heart, the desire to serve, the inner need to pay back at least a part of the debt so many feel to the Mother Lodge which gave them the right to call themselves Master Masons and looks upon them as her sons.

Service is far less a matter of *what* is done, than of the *doing*. "He also serves who only stands and waits" might have been written of many brethren on the side lines, but "they serve the best who loveth best" was written of those devoted brethren who do not wait to be called to action, but who look for, and find, the chance to do something for some one.

In such service is rich reward. But such service is never given for the reward, but only for love.

That is why it brings "A Master's wages."

a word, nor is there word or line in the ritual, which forbids the telling, in proper and right circumstances, of a thousand and one matters regarding the Fraternity.

It is no secret that he who becomes a Freemason joins an order which reverences womanhood, which upholds law and constitutional government, which cares for the widow and the fatherless, which inculcates the highest moral and religious principles, which fosters patriotism, which instructs in toleration and obliges conscientiousness in human relations.

The most careful brother may tell his wife that in his Lodge the Holy Bible lies open upon an Altar. The fact is written in a thousand volumes, and is proclaimed in Masonic books of the law.

The manuals and monitors of many Grand Lodges set forth the prayers which are uttered in the degrees—what is printed by a Grand Lodge cannot in its very nature be a secret from any one. That all Lodges are opened and closed with prayer—that every Lodge has (or should have!) a Chaplain—is a secret from no one.

All Grand Lodges in the United States devote a major part of their incomes to charity. Many maintain and support Masonic Homes and hospitals; orphanages and sanitarium; schools for the orphans of Master Masons. In these beautifully conducted and heart-gripping expressions of brotherly love may any visitor—man or woman, Mason or non-Mason—learn at first hand that "the greatest of these is charity" is not a mere phrase from the Bible, transplanted to Masonic ritual, but a living, breathing actuality, pulsating with action and the pity of the strong for the weak.

It has been well said that Freemasonry is not a secret society, but a society with secrets. A secret society is one of which only its members know; a society with secrets may be one of which the world knows much.

Grand Lodges publish "Proceedings" in which the actions of the Grand Lodge at annual and special com-

munications are set forth. Many of these contain the names of every man in the State who is a Freemason. To be found in Libraries the world over, these are no more secret documents than is a telephone or a city directory.

The President of the United States is now—and eleven certainly and probably thirteen of his predecessors were—a Mason. George Washington was Master of his Lodge, and wrote many a letter attesting his high regard for Freemasonry. Two per cent of the civil population of this country are Freemasons, but more than two-thirds of our Congress are Masons. A governor of his State was recently installed Master of his Lodge, and the press rang with the fact.

There is nothing secret about a man *being* a Freemason—he is proud of the fact and the Fraternity is proud of him.

Freemasonry appears at times in public—usually to lay a corner stone, or to conduct a Masonic funeral. Such ceremonies are performed by Masons who have met and opened a Lodge; the members wear Masonic aprons and gloves; the open Bible and the square and compasses upon it are publicly carried and displayed. Yet some men are so over cautious they do not dare tell such simple facts as these.

The newly made Master Mason and the brother old and wise in the Craft may freely read wife and friend the Declaration of Principles, set before the Grand Masters' Conference in February of this year, and since adopted, exactly or substantially, by many Grand Lodges. Undoubtedly more will adopt the Declaration as they may meet in annual sessions. The Declaration of Principles (first officially adopted by the Grand Lodge of Massachusetts) is as follows:

Freemasonry is a charitable, benevolent, educational and religious society. Its principles are proclaimed as widely as men will hear. Its only secrets are in its methods of recognition and of symbolic instruction.

It is charitable in that it is not organized for profit and none of its income inures to the benefit of any individual, but all is devoted to the promotion of the welfare and happiness of mankind.

It is benevolent in that it teaches and exemplifies altruism as a duty.

It is educational in that it teaches by prescribed ceremonies a system of morality and brotherhood based upon the Sacred Law.

It is religious in that it teaches monotheism, the Volume of the Sacred Law is open upon its altars whenever a Lodge is in session, reverence for God is ever present in its ceremonies, and to its brethren are constantly addressed lessons of morality; yet it is not sectarian or theological.

It is a social organization only so far as it furnishes additional inducement that men may forgather in numbers, thereby providing more material for its primary work of education, or worship, and of charity.

Through the improvement and strengthening of the character of the individual man, Freemasonry seeks to

improve the community. Thus it impresses upon its members the principles of personal righteousness and personal responsibility, enlightens them as to those things which make for human welfare, and inspires them with that feeling of charity, or good will, toward all mankind which will move them to translate principle and conviction into action.

To that end, it teaches and stands for the worship of God; truth and justice; fraternity and philanthropy; and enlightenment and orderly liberty, civil, religious and intellectual. It charges each of its members to be true and loyal to the government of the country to which he owes allegiance and to be obedient to the law of any state in which he may be.

It believes that the attainment of these objectives is best accomplished by laying a broad basis of principle upon which men of every race, country, sect and opinion may unite rather than by setting up a restricted platform upon which only those of certain races, creeds and opinions can assemble.

Believing these things, this Grand Lodge affirms its continued adherence to that ancient and approved rule of Freemasonry which forbids the discussion in Masonic meetings of creeds, politics, or other topics likely to excite personal animosities.

It further affirms its conviction that it is not only contrary to the fundamental principles of Freemasonry, but dangerous to its unity, strength, usefulness and welfare, for Masonic Bodies to take action or attempt to exercise pressure or influence for or against any legislation, or in any way attempt to procure the election or appointment of governmental officials, or to influence them, whether or not members of the Fraternity, in the performance of their official duties. The true Freemason will act in civil life according to his individual judgment and the dictates of his conscience.

Nothing is there set forth which is secret—and surely naught is in these phrases but that which any man may be proud to call his own!

"But my wife want to know what we *do* in Lodge!"

Tell her what you do in Lodge! What *do* you do in your Lodge? You meet and open. The opening is a ritualistic ceremony in which brethren are reminded of that which is high and holy in Freemasonry. The chaplain invokes the blessing of God. Minutes are read, visitors welcomed, matters of business and charity are discussed, action is taken. The ill are heard from, through the Committee on the Sick; letters from absent brethren are read. Is there anything here, except the words and the form of ritualistic ceremony, the world may not know?

A degree is conferred. Here, indeed, is secrecy! But the degree is but a manner of teaching, and if Freemasons desire to keep it to themselves, it is because those not Masons cannot understand. The instructor of mathematics would gladly teach the binomial theorem to a kindergarten child—but the child would not know even

the meaning of the words. He must have knowledge before he can comprehend. So it is with a degree—it can only be understood by those who have been taught—and it is itself that teaching.

The degree over, there follows a social hour, a fraternizing and a fellowship. Then the Lodge is closed, again with a ceremony which is uplifting and inspiring. Again the blessing of the Most High is asked and the brethren return to their homes. He is poor of spirit indeed who takes not with him something of inspiration from this that he has heard—as simple as it is profound.

If there be anywhere a member of the Order who is *not* a loving husband and father; who does *not* give loyalty his friends and his government; who is *not* honored of men and reverent before God; who is *not* charitable and compassionate in act as well as thought; who is not honorable before all men; such a one has not abided by that which Masonry teaches, nor lived up to the obligations he has most solemnly assumed. And of this there is no secrecy—Masonry proclaims these teachings as her own, and any Freemason may tell them to whom he will.

Finally, Oh troubled brother who knows not what to answer wife of thy heart or friend of thy bosom who is not yet a Mason, when these question you as to what is Masonry, read to her and to him the great and beautiful prayer at opening of Lodge offered by Brother Joseph Fort Newton, gentle Minister of God and beloved brother of the Ancient Craft . . . for her, in words not of the

ritual but of the holy spirit, is the heart of Freemasonry for all to see . . .

"Eternal Father, as the sons of men and Thy children we gather in a House of Light, erected to Thee and dedicated to Thy Holy Name, humbly invoking Thy Blessing. Hallow the Lodge with Thy holiness; overcome our evil with Thy goodness; help us to do justly, to love mercy, and to walk humbly before Thee. Unite our minds to know Thee, our hearts to love Thee, and our hands to serve Thy Holy Will, that we may be worthy workmen on Thy Temple.

"Lord, by Thy faithfulness keep us faithful to the vows of chastity and charity we have taken upon the Holy Law at the Altar of Obligation—let us not fail or forget. Make us men of Brotherly Love in an unbrotherly world; give us gentle and skillful hands in the practice of Relief; lead our minds in the quest of Truth—even the truth of Eternal Life in the midst of our fleeting days. Here may youth find Thy consecration, and age Thy consolation.

"Merciful God, to all weakness which our Brothers bear as a burden from the past, make us merciful; to their faults make us forgiving, as we would be forgiven. Teach us to be gentle in our thoughts, just in our dealings, and generous in our judgment. May the Spirit of Masonry dwell in us, casting out all envy, all uncleanness, all unkindness. At the end of the day when our labor is done, admits us into the Great White Lodge, in the House not made with hands. Amen."

IS THERE MASONRY AMONG THE INDIANS?

J. GOULETTE, 32°, Tucson, Ariz., in *The New Age*

I have been asked by many, Is there Masonry among the Indians? And, in answer to the question I have written the following Epilogue. Many years ago, before I was made a Mason, I heard an old Mandan Sioux Indian, nearly one hundred years old, tell the story of how the mighty Teton Range was born, very much like in the epilogue I have written. At the time I did not pay much attention to the story, but, after seeing the Light in the East, I have often wondered from whom they have had handed down to them the mysteries that they use in their ceremonies when they have their medicine dances commemorating their deeds of valor in their wars and their hunting.

I have read a great deal of the Ancient Mysteries and of those practiced among the Indians. In some there are many things that look like they came from Masonry. Some of the things used by the Chippewa and the Ojibwa Indians. They have four degrees, as in the Chapter, and they use crooked and straight sticks. The straight sticks are given, one at a time for each degree, and the participant is told to present that when he appears.

I am a member of the Yankton Tribe of Sioux Indians who gave our Sovereign Grand Commander, John H. Cowles, the name of "Wambdi Poh Nopa (Eagle Head Two). During the life of the Indian, before the

advent of the paleface, as the Indian calls the white man, all the different tribes had their Masonry, headed by the Chief Medicine Man. The White Horse among the Sioux Mediawin, Society of the Medior, Shamans, or Grand Medicine Society, in all the linguistic language of Algon Kions, which consisted of most of the Indians in the East and North and West parts of the United States. All Indians had their secret societies, all had different names for their God, but above all was the belief in the Great Spirit. Since the coming of the palefaces, most of them have disappeared or given up, like the Ancient Mysteries. Among the Indians of the North and East a great many have seen the Light of the East in the Blue Lodge, Chapter, Council, Commandery, Scottish Rite, even to the 33rd Degree, and the Shrine, but all retain their belief in the Great Spirit. There are no atheists among the Redman.

EPILOGUE

Listen to the voices of the dim past, and we hear Confucius teaching of a heaven and reverence for Ancestors; Zarathustra, the Persian Christ, telling the people of Ahuramazda, the wise Lord, and Ahrimare, the spirit of Evil, the Hindu, pointing to a trinity of Brahma the Creator, Vishnu the Preserver and Siva the Destroyer, while the Christian has built up a religion

like the Composite Column, whose beliefs, like the different architectural ideas in the Column, embrace all the older ones, therefore, in his song he tells you the same old story,

Or if on joyful wing,
Clearing the sky;
Sun, moon and stars forgot,
Upward I fly,
Still all my song shall be,
Nearer my God to Thee.

O, Redman, art thou of the brotherhood? Is the voice of thy God like any of theirs? Toward what beyond wings thy soul its way? Mewija, a long time ago, Paleface, before many, many great suns, in times of which the paleface tribes knew not their own story, all the lands, from one great sea water to the other great sea water, belonged to my people. The buffalo were plentiful as the leaves in summer, fish filled every stream. Through big, dark forests and over wide plains roamed the deer and all kinds of game.

Many swift ponies we had and there was hunting ground for every tribe. Where the tepees stood grew our corn. The wanderer who came on peaceful way never stretched forth his hand for corn or venison and was turned aside hungry and footsore. It is truth that the tribes fought with one another over many very little things. So did the palefaces quarrel over things no greater than those about which we quarreled. But we were all Redmen and brethren. This we knew.

At last came the palefaces and made, close together, wood and stone houses, upon our rivers and in the midst of our hunting grounds. They made the big trees to fall, until the plains and the hills were bare. On the rivers went their smoke canoes, and over the land very fast went their smoke wagons. With thunder sticks they killed our game. Their medicine men had speaking leaves, their ways were not ours of the old times, when we roamed here free and happy. First came few palefaces, then more, until their numbers were greater than ever the buffaloes came, always farther away they drove us.

At last there was little left where we could hunt. They brought us firewater, which the Redmen never knew. It burned his head and made him crazy, so he did many things he ought not to have done. The palefaces had forked tongues—they lied to my people. We were simple and met them as friends—we offered them the pipe of peace: said we would be their brothers. With deceit they made us help one of their thieving bands to destroy another, because each wanted more trade from us. They broke the faith with us. A prayer they learned of their medicine men who had the bad hearts, and with the prayer they brought down upon us evil spirits. These overcame us, so that we no longer grew strong like the great oaks, but were blown away like straw before a little breeze.

In the stillness of the night, oh paleface, I heard in the moaning wind the voice of thy grandfather as he spoke to my grandfather, saying these words of bitterness. Listen, now I have come to step over your soul.

You are of the wolf clan. Your spittle I put at rest under the earth. Your soul I have put at rest under the earth. I have come to cover you over with the black cloth. I have come to cover you up with the black slabs, never to reappear. Toward the black coffin of the upland, in the Darkening Land your paths shall stretch out. So let it be for you. The clay of the uplands has come to cover you. Instantly the black clay has lodged there, where it is at rest at the black houses in the Darkening Land with the black coffin and with the black slab I have come to cover you. Now your soul has faded away. It has become blue. When darkness comes your spirit shall grow less and dwindle away, never to reappear.

Our fathers and grandfathers, in great numbers, now follow the hunt, yonder in the twilight land, where palefaces say is their place of wages and rest. We now live in peace, but they look not on us as brothers, though we are few and can no longer harm them. Is this the Masonry of which they boast? Have we not as much brotherhood as they?

Palefaces tell of voices my people know not—say we have many gods. It is not true. We have many names, that is all. You have a Great Spirit—for His name you hang in your Lodge an emblem. You also call Him by many names. However He may be called, He is but one for the Paleface and the Redman.

I tell you now, the Redman knows the forest where the squirrel gathers nuts for the winter, where the beavers build their houses, the red deer and the buffalo mistake not their trails, the bear surely finds the berries, and the bees their nests, the wild goose tells his way in time to the south summer country. The sky and the earth are brought together by the pathway of the rain and grow warm in each other's embrace, while sun father looks down to see in wide valleys and plains the seeds spring up, and now new life arises everywhere among creatures spread over a great country. The snow water rivers send down their floods. The animals no longer sleep—the birds fly among the trees. By and by comes the time of ripening corn, and mist goes up like cold breath. Then the leaves fall, white snow covers the ground—all is once still until we rise again.

Go, paleface, yonder where leaps the great waters of Yellowstone for many lengths, over the side of the high mountain. The roar of his dashings is heard for much distance. A long time ago those heights staggered—the mountains reeled, the plains boomed and cracked under the floods and fires—the high hollow places, hugged of men and creatures, were black and awful, so that these grew crazed with fear—tried alike to escape or to hide more deeply. The world rocked with earthquake and thunder, the glass cliff raised its head—there was the roar of swift storms in the northland, the earth was ripped open, ghosts and demons of blackness writhed forth in hot flames from the chasm, the mighty Teton Range was born. They burst before the eye—the thunder rolled and echoed about them.

But ere while all grew deafened and deadened, forgetful sleep. A tree lighted by the lightning burns. Not

long, down in the great valley, where lived the dwarf Indians, the water below moved and bubbled and sent forth high spouts, heated by fires within. Rising up-lifted are the smoke clouds. So the world was at last alight with sunshine and bending above was the rainbow. There ghostly hands painted the edges of the pools—made steps of beadwork like the frozen rainbow beneath it. There was Nokomis, our mother earth, born with great throes and so does she rest now, until she shall again burst forth with destruction—her bosom be once more changed before the face of all creatures.

Our Mide sits on the mountain, the better to talk with the Great Spirit. His power raises the Medi to be a Monido, from which point he sees many secrets hidden in the earth. As He watches the dawn come into the sky, high flies the Eagle over rock and crag, toward the

sun, with earth speeding from under him. The "Spirit in the middle" sees him—the Medi is able to reach into the sky—to have from Wakantanka the means to lengthen his life. Masonry is with the Redman as your Masonry is with you, Paleface.

In and through and above all these things I tell you—and with me—is the unseen, all-strong Wakantanka Itancan, whose house is in the sky and whose messenger is the Eagle that rides on the wind. Look toward the East, there is Wakantanka Itancan, the Spirit of Light of the Dawn, the Great White One.

Paleface, I have spoken.

(Indian) Itancan Kin tipi wakan tawa en ein; iye itokam maka kin ocownsiu inina un nunwe.

(English) The Lord is in his Holy Temple, let all the earth keep silent before him.

SOME SECRET SOCIETIES AS OTHERS SEE US

Some time ago attention was drawn to a book entitled "Some Secret Societies, Old and New" by Herbert Vivian, M. A., published by Thornton Butterworth, Ltd., Bedford Street, London, W.C.2. Evidently the author was not a Freemason but his remarks regarding our Craft are not without interest although not quite correct in respect of certain details. Following are some extracts from the book:—

"Freemasonry. Not wishing to thrust my head into a hornet's nest I do not propose to criticise the Freemasonry of today . . . But it is impossible to treat of secret societies without a cursory study of the most important of them all.

"Freemasonry has attracted monarchs, generals, philosophers, statesmen, clergymen, and revolutionary agitators. On its roll we find such varied names as Joseph II of Austria, Edward VII, Blucher, George Washington, Roosevelt, Mozart, Kitchener, Cecil Rhodes, Walter Scott, etc.

The Craft boasts of immense antiquity, a legend representing Adam as the first Mason and the Masonic apron as a symbol of his fig-leaf. Leasing said the Craft was 'as old as civic life' . . . their constitution of 1723 is regarded as the beginning of modern Freemasonry. This constitution took the building of Solomon's temple as a symbol of the development of the soul and was adopted by all foreign Masons.

"There were three stages of development: (1) The Anglo-American, which insisted on the worship of God and attached importance to Masonic ceremonies, but was indifferent about religion and held aloof from politics. (2) The German and Scandinavian, on similar lines but subordinating outward forms to the inner life of the lodges; and (3) the Franco-Latin, which denied God, fought all religion, and labored abundantly for democratic triumphs. Freemasonry has proved a leaven that has worked differently in various atmospheres.

"In England it is recognized as philanthropic and loyal, remains almost fashionable, with a mildly liberal

bias. In Scotland it is similar, though at one time it was employed by Jacobites in their national movement.

The first French Lodge is said to have been founded in 1725. Freemasonry soon became fashionable in France, but incurred the suspicion of government and people as well as the jealousy of women, who were pacified for a while by the formation of special lodges for their sex. When the French Revolution came, Freemasons were persecuted as aristocrats, but they became fomentors of revolution in 1830 and 1848, and of the Commune in 1871. Latterly they became more and more opposed to religion and promoted the confiscation of Church property in 1905.

"Freemasons were organized in Germany in 1737, and secured the approval of high quarters but suffered discredit.

"Italian lodges began soberly in 1730, but were responsible for revolts from 1822 onwards, and begat the Carbonari, growing more and more anti-clerical. Scandinavian Freemasons began in 1735 on high aristocratic lines, claiming descent from apostolic times.

"The United States claim the largest dissemination of Freemasonry. As in other spheres of activity, it must be 'the greatest show on earth.' Their first Grand Master was Benjamin Franklin in 1735 (?). Great importance is attached to ritual. The Lodges are rich and not subversive.

"Few Freemasons have a clear conception of their aims. They are all agreed in a vague desire for improving the world, and they profess their regard for humanity, honor and righteousness in the abstract, but have no definite programme beyond lavish charity among themselves. According to one of their leaders, they are 'not a sect or a church but a path for the development of the soul.' They assert that all are born good and must be their own priests, lawgivers and judges, reason sufficing without religion, etc.

"The secrets of the Craft are thought to be concerned only with ritual and symbols, of no interest to the gen-

eral public and we are assured that all Masonic work is chronicled in open books. This, however, is not believed by opponents who argue that if the secrets were unimportant they would not be kept so strictly. Secrecy, however, possesses a romantic attraction for certain types of mind, and simple folk are certainly impregnated with ideas which affect all the details of their lives."

It will be understood that it would not be policy for us here to offer comments in respect of the above extracts. It is well for us to know what others think of us so that we may thereby more particularly realize what are our peculiar duties to the Craft and never forget that what we observe praiseworthy in others we should carefully imitate and what in others may appear defective we should in ourselves amend. It is our duty to learn, it is our duty to teach; learning begins with our Initiation and is never finished. Many non-Masons appear to know more about real Freemasonry than do some of our P.M.'s which is a defect needing early amendment. The instructions we received, the promises we gave should never be forgotten. We should endeavor to leave no room for opponents to criticize the Craft unduly.

Readers! It is up to thinking Masons to think. To think of the present and to think of the future of Freemasonry. To think of Masonry as it is and of Masonry

as it could be. To think of our troubled world of today and to be ready with aid for tomorrow. Brethren! Are we right or are we wrong, do you think, to so think?

In answer to the question, "Why are we Freemasons?" probably set by himself, Bro. Dudley Wright, Associate Editor of "The Freemason," London, wrote some years ago as follows:—

"If there is any feature in which the literature of Freemasonry may be said to be deficient it is in the department of apologetics. Monarchs have laid on one side the sceptre, warriors have cast away their swords, and men of high esteem in all walks and professions of life have, from time to time, earned the right to wear the Masonic apron and to apply the square and compasses, but none has yet deemed it worth his skill to place before the public life either a short or lengthy treatise entitled 'Why I became a Freemason,' as an explanation of his action. Occasionally, on the other hand, men have rushed into print with expositions of their inaction in not joining the Craft, which have invariably betrayed their ignorance, not only of its tenets but also of its aims and objects, an ignorance which could have easily been overcome by a cursory survey of its achievements, facts which may be read by him that runneth."

The Craft at Work

MASONRY IN CHINA

A very interesting member of the Scottish Rite Bodies in the Valley of Shanghai, China, Brother H. Touty, 32°, K.C.C.H., paid us a visit on the last day of November, and he gave us a great deal of information regarding the situation in China. He is a Past Master of two English Lodges also, and has been very active in Freemasonry for a long time.

Brother Touty is the guest of the Commercial Attache of the Imperial Embassy of Iran. That country's Ambassador here is Hussein Alai, who many years ago was made a Mason in Harmony Lodge No. 17, D. C., and received the Degrees of the Scottish Rite about 1922 or 1923. After he left here he dropped out of Masonry. Now he is back and is the Ambassador of his country, and is very anxious to get his Masonic standing cleared up.

Brother Touty is a most interesting talker and is well versed in the Masonic situation in the Far East. There is a movement on foot to create a Grand Lodge of Symbolic Masonry in China.

This idea is mostly promulgated by the three Lodges in Shanghai under the Philippine Islands Constitution. Altogether there are seven Lodges in China under this Constitution. In Shanghai also there are three Lodges under the Massachusetts Constitution which do not seem to be very anxious to assist in the forming of the Grand Lodge of China, and might or might not become a part of the organization if carried out. There are also five English Lodges in Shanghai, three Scottish and one Irish under the Constitutions of the Grand Lodges of those countries. The matter would be put up to the membership and, if they voted to join with the Grand Lodge being sponsored by the Grand Lodge of the Philippines, they could join with them. If not, they could remain independent and be under the jurisdiction of the Grand Lodges of their respective countries.

TWO HOBBIES

Mr. John A. Mirt, of Chicago, Illinois, a member of the Masonic Fraternity, sent us fraternal greetings, as he says, "by

way of a first day cover bearing the new Indian Centennial Postage stamp."

A glance at the envelope in which his letter came shows that he combined his two hobbies, "Masonic history and philately." As an example of Masonic history, he had printed on the left side of the envelope the emblem of the Square and Compasses, underneath which are the words: "Indian Centennial Stamp." He then states: Indians have made zealous and trusty Masons. Brother Okah Tubbee, a Choctaw, addressed the Grand Lodge of New Hampshire in 1848, and led a discussion on establishing Masonic Lodges among the tribes "now located in Indian Territory." The Grand Master of Arkansas, in 1856, reported a "flourishing" condition among "red Brethren" in Indian Territory. "It is taking deep hold and now embraces a goodly number of Lodges and Brethren," he said. General Ely S. Parker, Five Nations chief, was Grand Orator of the Grand Lodge of Illinois in 1861. John Ross, Cherokee chief, was buried with Masonic honors in 1866.

Mr. Mirt thinks that we should be proud of the part Masons have played in American history, and expects to continue his cachets which he has prepared in connection with the issuance of new postage stamps. He is Past Master of Standard Lodge No. 873, Chicago, and a member of the Scottish Rite Bodies of that city.

CELEBRATES 83rd BIRTHDAY

Jean Sibelius, perhaps the most famous of living composers and a Mason, celebrated his 83rd birthday on December 8, 1948. Jarvenpaa, Finland, 25 miles north of Helsinki, is where he lives, and the town's tiny post office was flooded with letters and telegrams of congratulations from well nigh all over the world.

Seven symphonies and such works as "Karelia" and "Finlandia" have made his name a household word among millions of music lovers in Europe, the United States, Canada, Central and South America.

Sibelius is an ardent admirer and user of fine cigars. The National Arts Foundation in New York sent him eight-three boxes of Havana cigars for his birthday.

Mrs. Eva Paloheimo, his eldest daughter, told the press that, contrary to the austerity which the public ascribes to her father, he can be gay and lively and "quite the opposite of what people think." She said the birthday would not have any ceremonies, but that there would be a family gathering of fifteen "and a magnificent dinner, because the cooking at home was always something extra special."

SUPPOSED ADDRESS

Frank A. Derr, 33°, Secretary Emeritus of the Scottish Rite Bodies at Guthrie, writing in the November, 1948, issue of *The Oklahoma Consistory*, states that, in browsing in the extensive private Masonic Library of Clarence Brain at Oklahoma City, he came across a reproduction of an address before the members of Muscogee Lodge No. 93, in the Creek Nation, on St. John's Day, June 24, 1857, believed to have been written by Albert Pike, although there is no proof that he personally delivered it, as the records of the Lodge were destroyed during the Civil War.

The address is said to contain many sentiments similar to parts of *Morals and Dogma* which had not been printed at that time (1857), and General Pike was not then an Active Member of the Supreme Council. General Pike was an attorney for the Creek Indians and this is said to account for his presence in what

was then Indian Territory and is now the State of Oklahoma.

TEXAS

Masonic doings have been frequent, large and very successful this fall. After laying the cornerstone of the Grand Lodge Memorial Temple, the next great feature was the 99th reunion of the Scottish Rite Bodies in Dallas. The brethren had put a limit on this class of 450, and so 450 constituted the class. Many others that wanted to join the Bodies had to wait for another reunion. Brother Wm. Stephenson Cooke, 33°, Sovereign Grand Inspector General in Texas, was unable to be present, so W. A. Browning, 33°, conducted the doings. Of course, the officers of the four Bodies did their full parts and did them well.

One feature of the reunion was the placing, on the head of Brother Fred M. Gilbough, the oldest 33° Mason in the United States, a 50-year cap on behalf of the Supreme Council. This was placed upon his head by Past Grand Master Jewel P. Lightfoot, 33°. Brother Gilbough has been a Mason for 70 years and that is a good long time. He is the Senior Past Grand Commander of Knights Templar of Texas.

Another feature was the presentation to the Scottish Rite Temple of oil paintings of Nathan Adams and C. A. Egbert, both 33rds, which were unveiled by Past Grand Master W. Marcus Weathered, 33°.

It is well known that the Scottish Rite Bodies in Texas conduct a Crippled Children's Hospital, which is located at Dallas. It has been quite a task to finance this institution, as it is the sole property of the Scottish Rite Bodies in Texas. However, it has carried on successfully, and they have accumulated in addition \$961,000 for its Endowment Fund.

Two of the Grand Masons of Texas who were greatly interested in the Shrine have passed to their reward in recent years. Past Grand Master Mike H. Thomas, 33°, and George B. Dealey, 33°, have had Lodges named for them.

The class adopted the name of Sam D. Hanley, who was a prominent 33° Texas Mason and well deserving of the honor of having a class of candidates named for him. The President of the class was Lindley G. Beckworth. It is a big state and they do things in a big way and here is how they do things. They Bob L. Salyer, R. E. Starnes, J. K. Simmons, David L. Johnston, and Stanley R. named five Vice Presidents of the class: Block. R. W. Nichols was elected Secretary-Treasurer, and J. C. Wright, Jr.,

Orator. Here is where the bigness comes in again: two Chaplains were chosen, Rev. Henry T. Bakewell and Rev. Lamar S. Clark. The class took up a collection for the Crippled Children's Hospital, with very generous results. The total contributions amounted to \$6,887.50.

174TH BIRTHDAY

St. George's Lodge No. 6, Schenectady, New York, celebrated its 174th anniversary on September 9, 1948, in brilliant style. Honoring the occasion with their presence were a number of Grand Lodge Officers, which included Frank M. Totten, Grand Master of the New York Grand Lodge; Richard A. Rowlands, Deputy Grand Master; George R. Irving, Grand Secretary; William F. Strang, Past Grand Master; the Grand Marshal, the Deputy Grand Marshal, and other Grand Officers including the Grand Wardens.

Many of the Grand Officers, including a Past Grand Master, participated in the happy event. During the course of the remarks of the Grand Master, he declared that the world today was in great need of the applied principles of Freemasonry as never before. Commenting upon the great achievements of the founders and the leaders of the Craft through the years, he said Masonry must by devotion to its ideals prove itself worthy of its great legacy.

Deputy Grand Master Rowlands, who was Master of St. George's Lodge in 1932 and who is actively identified in both the Scottish and York Rites, pled fervently for faith in the past and the future of the Fraternity.

75-YEAR EMBLEM

At a meeting of San Diego Lodge No. 35 of California, "Dad" Burwell received his 75-year emblem as a Master Mason from Grand Master Edward H. Siems of the Grand Lodge of California. San Diego Lodge has many 50-year veterans, but "Dad" Burwell is the first to reach the 75-year mark. The presentation was made as part of the ceremonies relative to the reception of the Grand Master by San Diego County Masonic Lodges.

MASON HONORED

J. J. Miller, who celebrated his 88th birthday and 63rd year as a Master Mason, on November 9, 1948, and who has been active in all the branches of the Fraternity, was signally honored by the Grand Lodge of British Columbia at its last Annual Communication. By unanimous vote of the brethren present, the "Rank and Title of Past Grand Master," was conferred upon him. This action

was taken as a token of appreciation of the services rendered by him to Freemasonry in that Grand Jurisdiction.

A special meeting was held in Freemason's Hall by Southern Cross Lodge No. 44, Vancouver, on November 26th, in honor of Mr. Miller, designated affectionately as "J. J.'s Night." He presided in the East and the chairs were occupied by the Masters of the six Lodges in which Brother Miller holds honorary membership. Representatives of all the other Masonic Bodies in which he has received many honors were present. These Bodies include Royal Arch Chapter, Cryptic Rite, Knights Templar, Scottish Rite, and Gizeh Temple A.A.O.N.M.S.

MISSOURI

The reports from Missouri show a very excellent condition of the Rite in that Orient, and a very happy growth in the numbers that have received the degrees during the fall reunions. The Kansas City Bodies are now free of debt and a couple of hundred thousand dollars are "soaked" away towards the creation of a fund to build a Temple.

The Temple at St. Joseph is being remodeled at considerable cost, but that is one Valley that has never gone into debt since it has had its Temple paid for. That is largely due to Secretary Claude Madison, who is a splendid business executive. The reunion there was excellent according to numbers, and in St. Louis likewise. The features that usually accompany reunions were in evidence.

GRAND LODGE OF MISSOURI

The following letter was sent to all the Lodges under the jurisdiction of the Grand Lodge of the State of Missouri by Grand Master M. E. Ewing:

"Numerous complaints have been received by the Grand Lodge as to the sending out of circular letters by Masons to other Masons and members of the Order of the Eastern Star requesting them to vote for a candidate because he is a Mason. Sometimes the notices set out the full Masonic history of the candidate. In some cases the letter is sent out by the candidate himself, and in others it purports to be sent out by other Brethren on his behalf.

"It has always been the rule that Freemasonry may not be used for commercial or political purposes; that the word *Masonic* may not be used for such purposes; that it tends to bring scandal and disgrace upon the Fraternity and to degrade it in public estimation to send out such letters, posters, postal cards, cards or any other literature.

"The Grand Master has ordered inves-

tigation and action in several cases now before the Grand Lodge and will unhesitatingly do so in any future violations.

"When a person has been a member of a Lodge for 30 or 40 years and does not know anything about the fundamental principles of our institution, it would appear that something is sadly lacking with the Lodge. It could be due to one of three things, any one of which would appear to be the fault of the local Lodge where the person holds membership.

"First: The Lodge, through improper investigation of its committee, has taken in one who is not vitally interested in Masonry.

Second: If the person was the right sort of material for Masonic membership and only attends Lodge for a short time, the Lodge has surely failed to properly inspire and interest that particular person.

"Third: If a member continues to attend over a period of years and still does not know the law, then the Lodge has undoubtedly failed to properly instruct him in the laws and regulations of our great institution, not to say anything about instruction in the symbolism and traditions.

"This letter should be read in open Lodge at your next regular meeting, and should be printed in your news letter or circular if your Lodge puts out one. In addition thereto, the officers of the Lodges should see to it that the Brethren have an opportunity in the Lodge to learn something of the laws and practices, as well as the principles of our institution."

NEW BUILDING

The Illinois Masonic Hospital of Chicago is valued at \$1,750,000, has 250 beds, modern equipment, highly skilled and experienced medical and surgical staffs, corps of nurses and technicians. Yet so great are the demands made upon it that plans are underway to erect a seven-story building to house an enlarged diagnostic clinic, new X-Ray rooms, operating rooms, children's wards, post-operative recovery rooms, maternity rooms, new pharmacy, examination and waiting rooms.

This hospital is not endowed, nor subsidized. It has no wealthy patrons and does not operate for profit. There is already \$250,000 in the building fund, but building construction will not be begun until the entire money is on hand to complete the task. It has been figured that if each of the 100,000 Masons of Cook County give us little as ten cents per week for the next several months, the resulting fund would build and equip the new building.

MISSOURI MASONIC HOME

Grand Master Harry F. Sunderland of the Grand Lodge of Missouri has issued an appeal to all Lodges in the state for contributions for the benefit of the Masonic Home. They will make a special effort this year for celebrating Christmas and to provide an entertainment fund that will carry on through the year. Therefore, each Lodge is asked to contribute to this fund. It will be used not only for the Christmas season to buy presents for those in the Home, but for birthday gifts, boat excursions, picture shows, and other entertainment for the guests of the Home.

At the present time there are 33 children, 64 men, and 174 women in the Home, a total of 271. It seems that the situation in Missouri follows the same line as in many other Masonic Homes, where the number of children has been decreasing and the number of old people has been increasing.

FOR ENGLAND AND WALES

The loss of Sovereign Grand Commander the Rt. Hon. the Earl of Donoughmore of the Supreme Council for England and Wales has been mentioned and it was hard to visualize what a great loss his passing has been. But the work must go on, so Col. Sir Henry McMahon, G. C. M. G., G. C. V. O., K. C. I. E., G. S. I., has been elected to the office of Sovereign Grand Commander. Sir Trevor Mathews, the Grand Treasurer General, has been elected Lieutenant Grand Commander and, to fill the vacancy thus caused, Cecil F. Cumberlege has been appointed Grand Treasurer General.

OX-CART FREIGHT SERVICE

Charles Wingrove, 103 years of age, and father of Ada C. Malcolm, died late in October at Topeka, Kansas, and was accorded a military funeral, attended by representatives of all patriotic organizations allied with the Grand Army of the Republic from Kansas and Nebraska.

The deceased was the last surviving member in Kansas of the Grand Army of the Republic, as well as the last survivor to see the surrender of Gen. Robert E. Lee at Appomattox. He operated an ox-cart freight service between Kansas City and Denver over the Santa Fe Trail. He also set up a clothing store in Clay Center, Kansas, which he operated for 80 years.

CALIFORNIA GRAND LODGE BUILDING OPERATIONS

Two building activities are going on at the home for the Aged at Decoto, and at the Masonic Home for Children at Cov-

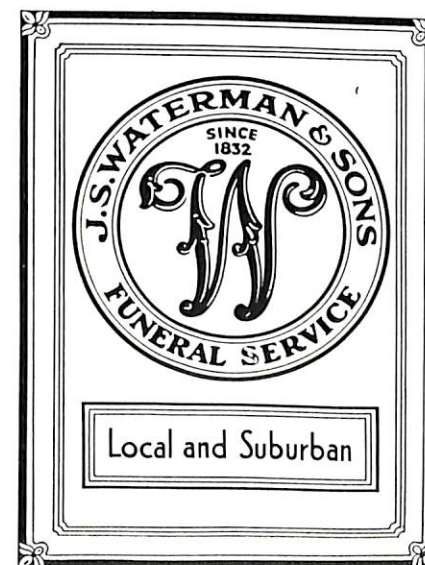
ina. A general reconditioning of all the buildings and the construction of a new one is going on at the former. At the latter a thorough job of reconstruction and renovation has been completed.

The buildings at the Masonic Home for Children are equipped to accommodate 180 boys and girls. Provided with every facility to properly care for the children, it is believed that the buildings are among the finest for their purposes in the country. The new building at Decoto will house nurses and other single women employees. It will release approximately forty rooms in the main building.

The Grand Lodge of California conducts two Masonic homes which was the subject of a Proclamation by the Grand Master, Edward H. Siems, entitled "Masonic Homes Endowment Months." It is to be read at the April and May stated meetings of the various Masonic Lodges in the state and at such other meetings as the Master shall determine. At least two dollars are expected annually of each member of the Fraternity in California Lodges.

GREAT GRANDSON OF SITTING BULL

Chief Crazy Bull, a great grandson of Sitting Bull, the great Indian warrior, is a member of Suffolk Masonic Lodge No. 60, Port Jefferson, New York. Born on the Crow Creek Reservation at Fort Thompson, South Dakota, his American name is William Jacobs. He recently entertained a small group of children, patients of the anaemia clinic of the Presbyterian Hospital in New York City. He appeared in the full war costume of the Sioux and gave an exhibition of the Sioux Indian war dance, following which



he gave a pint of blood, so much needed at times by the little patients at the Grand Lodge Room of the Masonic Temple, 71 West 23rd Street, New York City.

Upon call of the American Red Cross, arrangements were made for members of most of the 375 Masonic Lodges in Manhattan to make donations of blood. So far, some 1,300 pints have been donated by Masons throughout the state.

PARALLEL CAREERS

Occasionally, unusual incidents and even unique ones take place in Masonic circles. In 1933, Thomas J. Hall, of Roswell, New Mexico, was elected and served in the office of the Grand Master of the Grand Lodge of New Mexico for that term. Now for this new term the Grand Master elected is John W. Hall of Roswell, and he was installed into that office by his blood brother, Past Grand Master Thomas J. Hall.

This is just one of the similarities in their Masonic careers. They have each been Master of Roswell Lodge No. 18, High Priest of Columbia Royal Arch Chapter No. 7, Commander of Rio Hondo Commandery No. 6 of Knights Templar Grand High Priest of the Grand Chapter R. A. M., Grand Commander of Knights Templars, member of the Scottish Rite of Freemasonry, and of the Mystic Shrine. In civic life they are both active in all civic organizations, and each has served as Mayor of the City of Roswell.

MOTHER AND EIGHT DAUGHTERS

We have published one incident when eight sons were made Masons at the same communication of the Lodge, a few where seven were and several where five were, but the following is the only record so far as we know where a mother and her eight daughters were initiated into a Chapter of the Eastern Star at the same meeting. The candidates were Mother, Mrs. Ella Mae Anderson; daughters, Avonell Gaskill, Fannie Kagarice, Agnes Allen, Avis Curtis, Zella Stoops, Inez Ramey, Marie Buchter and Luella Dew Hall. The initiation was held by Hugoton Chapter No. 380, Kansas.

All Sorts

PROPERLY PUNCTUATED

The minister so thoroughly bored the members of his congregation that they finally asked him to leave. "Give me one more chance," he pleaded. The congregation turned out in force the next Sunday and heard him deliver, to their surprise and delight, the most inspired sermon heard for years.

After the service everyone shook his hand warmly. One man, a prominent member of the church, said: "You *must* stay, with an increase in stipend, of course. The minister accepted. Then the man continued: "That was the greatest sermon I ever heard. But tell me one thing: As you began to speak you raised two fingers of your left hand, and when you finished you raised two fingers of your right hand. What was the significance of those gestures?"

"Those," answered the minister, "were quotation marks."—*Tid-Bits* (London).

EVERYMAN'S DISH

A little boosting now and then
Is relished by the most of men!

No matter what your job may be,
If cutting hay or serving tea,
From drafting laws or making shot—
A little boost may mean a lot.

A cheery word, a kindly smile—
A friendly nod once in a while
May be the sanding of the track
For some poor chap who's slipping back.

It isn't "blarney" "bunk" nor "show"
To give a guy a glad "Hello"—
And let him know you mean it, too—
For somehow it comes back to you
And makes for you a brighter day.

The moral is—again I say—
It's relished by the most of men—
A little boosting now and then.

—J. Bateman.

WRONG STRAP

"Can I find you a strap?" the youth said politely to an elderly man in a crowded underground train.

"No, thank you," said the man, "I have hold of one already."

"Then would you mind letting go of my tie?" the youth requested.



National Society for Crippled Children and Adults, 11 So. LaSalle St., Chicago 3, Ill.

A Hint to Masters:

A PLAY

“As It Was Beginning”

Boston 1733

Depicting the formation of the first Grand Lodge in the Bunch of Grapes Tavern, Boston, Massachusetts, in 1773.

By M.W. REGINALD V. HARRIS, K.C., P.G.M.
Grand Historian of the Grand Lodge of Nova Scotia

- The historically accurate features of this play will be appreciated by all Masters and members of Lodges throughout not only Massachusetts but the United States and Canada.
- First appearing in the MASONIC CRAFTSMAN it will be reprinted in book form for the use of Masonic Lodges and Masters desirous of presenting the play with the accompanying dramatics.
- NEW subscribers to the CRAFTSMAN may secure a complimentary copy of the play with the regular subscription price of \$2.00 a year. Reprints in pamphlet form: single copies, 75c; in lots of ten, 50c each; 50 or more, 40c each.
- The number of principals with speaking parts are ten and even the smallest lodges will find it possible to present this interesting play for the benefit of the members.
- As an accurate portrayal of interesting days in the Beginning of Freemasonry in America this play should make a strong appeal to all Masons, particularly to the enterprising Master who is desirous of increasing his lodge attendance.

New England Masonic Craftsman

27 BEACH STREET

BOSTON, MASS.